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The Masonic Craftsman

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In This Issue: The Masonic Politician



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Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*
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ROUMANIA "The Iron Guard minister of culture issued decrees requiring all subordinates to resign immediately from the Masonic organization and prohibiting Jews from 'continuing their blasphemy' of selling religious art objects or having even the remotest connection with anything artistic—even serving as ushers in motion picture theaters."—*A.P. dispatch from Bucharest September 9, 1940.*

Another country in which Freemasonry functioned has met the fate decreed by the dictators. No time is lost, once the forces of totalitarianism get control.

While the Craft in Roumania was not large in membership or the number of lodges many influential men of that country had embraced its doctrines, realizing the influence for good contained within its tenets.

Founded 60 years ago, and reorganized in 1923, the National Grand Lodge of Roumania was recognized by but four jurisdictions in this country. This, however, does not reflect upon the merit of the organization, for many other Grand Lodges abroad were in fraternal correspondence with it, and doubtless time would have swept away any difficulties of approach from here. Time, which in its seeming slow-moving ponderousness yet strikes down the fit and the unfit in swift paradoxity. What the future may hold for fraters in the stricken country of Roumania no man knows, but of a surety the Masonic principle, inert now, will rise again to frustrate the designs of evil men who seek to destroy liberty of thought and conscience.

YOUTH Farsighted men are looking ahead to the day when the present war has ended. Much thought is being given to the elements remaining who will have to rebuild the social structure, and what the nature of that structure will be.

In any consideration of the future it is apparent that many old shibboleths will have to be discarded. The mold of youth will be the matrix out of which will come the future.

Men over fifty will try, will try consciously or unconsciously, to lead us back to the old positions. It will be for the men and women under forty to lead us not back but forward. Older men may think and perhaps think rightly, that the men of the Victorian and Edwardian times were greater than any we have with us today. What of that? Moses was a greater man than "the young man Joshua." But it was Joshua and not Moses who led the people into the promised land. So the best thing that older men can do is to stand aside and give the rising generations their chance. We may not be able to understand their position. We had better

not offer them advice. We can give them our sympathy and our prayer. For it was a true saying that "Humanity has struck its tents and is on the march."

No doubt each generation thinks of itself as one upon which "the ends of the world are come." But he must be blind indeed who reads history without realizing that there are ages of quiet and uninterrupted growth and ages of revolutionary change. And he must be blinder still who does not realize as he looks on the world today that what is now called for is indeed revolutionary change, a new world from the foundations. The only question is whether Anglo-Saxons can achieve the change without too violent a separation from the past and without bloodshed.

There will be much disillusionment and unhappiness for all. Soft living has not made for sound social consciousness. From the crucible of the present catastrophe perhaps will come forth real leaders chastened by what they have witnessed and suffered. The world of tomorrow must be made by the youth of today.

ESSENTIALS? There is a time when all the shams and superficial excrescences of everyday living in a democratic country become but the pale shadow of an unworthy part—when contact with brutal reality brings to men's minds a feeling of shame for the petty quibblings and grumblings so evident in an era of soft living.

Our English brethren, now undergoing the grueling test of character which is bulwark to our own defense, have put aside their habitual "grousing" and, face to face with brute force, are concentrating on the job in hand—making the world fit to live in. Another day will come, however, and to those there who have lived through such years as this one and the next to come, almost any form of respite will be celestial. Hunger with peace is preferable to satiety in an air raid. Inevitably man judges his happiness by his misery. To one with a raging ulcer the idea of having only a headache is a dream of positive bliss.

See the wretch that long has tossed
On the thorny bed of pain,
At length repair his vigour lost
And breathe and walk again:
The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies
To him are opening Paradise.

An English writer, Ivor Brown, says shrewdly:

"It is curious to reflect on the trifles about which apparently sane people have fussed themselves almost to distraction. Because they were on the stout side or ill-favoured of countenance they have raged and despaired suicidally. A snub in public has been taken as mortal affront and the ruin of a life. Some literary or artistic squabble has roused passions and resentments worthy of a world at war. An impudent glance has been given the

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Alfred Hampden Moorhouse, *Editor and Publisher.*

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MASONIC CRAFTSMAN

status of a bombardment. Peace has its insanities no less grotesque than war's.

Consider all the blusterings and brawlings and duels caused by considerations of "honour," about which article Falstaff had so much that was unanswerable to remark.

Can honour set-to a leg? no: or an arm? no: or take away the grief of a wound? no. Honour hath no skill in surgery, then? no: What is honour? a word. What is in that word honour? air. What is that honour? A trim reckoning! Who hath it? he that died o' Wednesday.

Falstaff finely dismissed this fountainhead of knightly ferocity as "a mere scutcheon." For such, in peace-time, men would run each other through the guts and still do so, as far as may be, with the pen-nibs of the Heliconian hurly-burly. There is this at least to be said for war, that it makes such bickering seem as contemptible and as futile as whining over non-existent mishaps and imagined affronts.

A
Monthly
Symposium

The Masonic "Politician" and the "Politician" Who is a Mason

The Editors;
JOSEPH E. MORCOMBE
SAM FRANCISCO

WILLIAM C. RAPP
CHICAGO

THE MASONIC "POLITICIAN" AND THE "POLITICIAN" WHO IS A MASON

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE proposer of this topic adds to the above title "What of Both Breeds?" and the inference in that addition implies something of a pernicious or questionable quality: and it may well be he is right, for if politics as such is to be permitted to permeate the councils of the Craft its end will be measurably in sight.

The oft-quoted Declaration of Principles and a thousand and one other enunciations pertaining to Freemasonry and its platform deny any connection with the political affairs of the world, and insofar as the narrower limits of local, state or even Federal polities is concerned, that is a very true and wise doctrine as the Craft could only become soiled by contact with much of the foulness and venality contained within "politics" as it is played in these United States of America.

In the larger matter of world ethics, however, and the freedom of men under God to choose their way of life, Freemasonry has a definite place—standing as it does for the right of the individual to serve under T.G.A.O.T.U. to raise life's spiritual standards. To shape organized government to these ends has been the part of many illustrious members of the fraternity. His-

tory has accorded them a secure place, and the Craft and their countrymen have honored them and their memory generously. This is particularly true in the United States of America where the roster of the founders of the republic reads like a Masonic roll call.

Freemasonry represents a very important cross section of the country's population. Its influence extends into highest places, and to secure the support and votes of its vast membership or even a considerable part of it a desideratum looked upon covetously by political aspirants whose ambitions have not always been altruistic or of the purest. It is against these that this writer vehemently protests. We have seen clever plans made to support through Masonic influence candidates for political office. Many men with their political prospects more in mind than any desire for true Craft knowledge have affiliated with it for the furtherance of their own interests—and while politics as such are taboo in the lodge, the quiet word spoken in the ante room, and the implied flattery of association with such and such notable (?) political figure has had its marked effect. Then, too, sometimes the way has been made easier for those who are prominent politically to "join up", and a pathetically pitiful amount of fawning upon the great or near great has been in evidence at times—in which manifestation no conscientious Freemason can take pride.

Self-seeking parasites to the Craft have no proper place in it. They should be stopped from using it for their ulterior purposes.

If and when any man, earnestly and sincerely desir-

ous of seeking Masonic light, and nothing else, seeks admission to the fraternity, he is entitled to every consideration and be made welcome, as all good and true men are, but if to the contrary his motives are colored by desire for political preferment and his object the suffrage of the brethren that fact should bar him from its advantages.

Let us make ourselves clear. We know men high in political office who have been a disgrace to the Masonic fraternity. We have the record of others to whom Freemasonry has been an inspiration to higher ideals and consecrated service in behalf of their fellows. Let us mark well the distinction between the two, shutting out the evil as promptly and carefully as we support the good.

TO BE JUDGED AS INDIVIDUALS

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco, California

THE Masonic Politician and the Mason who is a Politician, What of Both Breeds?" This somewhat involved proposition provides a pertinent topic for present discussion. First considering the Masonic politician, who exercises his talents in Lodge or Grand Lodge, he may be an unmitigated nuisance; in some cases a real danger. Yet it will be admitted that the brother in training for real Craft activity or leadership, is the better fitted for his tasks if he has acquired something of the political manner and methods, not to say the arts of beguilement. The suavity and persuasive power of the successful politician is sometimes essential. These qualities do not, of course, include the trickeries of the ward healer.

It is true that very frequently legislation has been carried through a Grand Lodge, against strenuous opposition from the floor, where the Grand Master and the heads of committees were conversant with all the intricacies of political strategy. In most such cases it will be found that the so-called Masonic politicians, having superior knowledge of the situation, have exerted themselves to protect the interests or to advance the purposes of the fraternity. It is the character of the individual that counts, and if political shrewdness be put at the service of the institution, good rather than harm is the result. There are, we must conclude, methods recognized as political in their nature, that are essential to wise leadership. If these are prostituted, then is fraternal politics turned to base uses, and is to be reprobated.

As for the politician who is a Mason we come quite often upon an animal of different breed. That a man can be a worthy brother, and also be a real politician, hardly needs the statement. Politics is in itself an honorable calling, despite the gibes. It may be turned to evil uses; whether good or bad depends upon the practitioner. Here again individuals are to be judged as such; not lumped together as subjects for criticism. But we take it that our proposition indicates the pestiferous person of Masonic affiliations who uses every rela-



tionship of life, however sacred, to advance selfish ends and personal benefit. Such a one is usually a confirmed "jiner." The list of his memberships run from high to low, and through all manner of fraternal organizations.

Near to election time this fellow goes carefully over his stock of platitudes. He practices his most ingratiating manner, and rehearses his best style of unctuous oratory. Thus prepared he goes to Lodge, and in the course of the evening is asked to speak to the brethren. This is the sole reason for his presence, and he makes the most of the opportunity. He can recite the Golden Rule with such fervency and finality of utterance that his hearers are led to believe it to be a new revelation from the Most High, vouchsafed to the speaker for special spiritual enlightenment of the favored brothers present.

And after Lodge has closed who so solicitous as this adroit worker, to seek out all and sundry of his fellows for a hand-clasp that is the very apotheosis of fraternal affection! Who among one's closest friends could be more tenderly anxious as to the health and welfare of the family of the person addressed! It is really affecting to watch him, placing the one hand in loving touch upon the shoulder of some backward or reluctant brother, the while the pump-handle goes into action to betoken Masonic zeal and high regard. The occasion being over the political expert disappears, not to be seen again until just before the next election.

The real Mason and worth-while politician is above such trumpery methods. He meets his brother upon the common level, dignifiedly but without effusiveness nor suspicion of gush. If a man seeking office or preferment is worthy of consideration his brethren will know it. It is very likely, all other things being equal, that their judgments may be influenced to some degree by the existing relationship.

No matter what we may say, or think, the politician, like the poor, will be always with us. And, like the poor, they seem to be dependent upon our charity.

PERNICIOUS POLITICIANS

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

IT is quite popular and fashionable to condemn politicians in roundest terms, vociferously to charge them with lack of honesty and integrity, and to lay upon their shoulders the responsibility for all the ills we suffer. The very name politician carries with it a stigma. The harshness of the subject we are called upon to discuss bears this out. There is no denying that much of this animadversion is richly deserved. We see men in a few years of political success amass great fortunes, the source of which they tactfully decline to reveal. We see influential politicians who are notoriously linked with crime. We see politicians who become so powerful that they are brazenly defiant of all authority and decency, until some fearless prosecutor succeeds in landing them behind prison bars.



with crime. We see politicians who become so powerful that they are brazenly defiant of all authority and decency, until some fearless prosecutor succeeds in landing them behind prison bars.

There is, however, another side to the picture. Numerous as dishonest politicians may be, they constitute but a small percentage of the population. Where rests the responsibility for corrupt politics? What are the rest of us doing about it? Most of us simply wait until the arrival of election time and then cast our ballot for the politician who is most to our liking. The rest of the time we are not politically minded. We decline to give of our time to politics—statecraft—a science that is of the greatest consequence and importance to the welfare of mankind. The blame for corrupt politics rests upon us, and will continue to rest upon us as long as we hold ourselves aloof and leave government to those who make a racket of it.

Our double-barreled subject, however, deals with Masonic politicians and politicians who are Masons. Masonic politicians, we presume, are those who seek by devious methods and unremitting efforts to control and direct the election to office within the fraternity of men of their choice. We have never met them. Certainly they are not the men who are so keenly concerned that the craft shall have the best leadership possible that they are constantly on the alert to find and encourage those who give promise of making good officers. Nor are they those who have the courage to ex-

press disapproval of men who are but superficially qualified for the positions to which they aspire. Perhaps they are the men whose own standards are recognized as being of so high an order that their judgment carries the greatest weight. The "Masonic politician" is a myth.

The politician who is a Mason—what of that breed? What is wrong with a Mason being a politician? Surely being a Mason does not disqualify a man to be a statesman. Between a hundred politicians who are not Masons, and a hundred politicians who are Masons, all selected at random, we would prefer to entrust our destiny to the latter. It would show but scant faith in the principles taught by the fraternity if a contrary view were taken. It would be a good thing if all Masons were politicians, and professional politicians at that. There unquestionably are politicians who seek admission to Freemasonry in the hope and belief that it will bring them support, much as others will pay hypocritical allegiance to religion for the same reason. There are tainted apples in every barrel. The politician who is a Mason may be a good Mason and a good politician, or the reverse may be true, but being a Mason does not necessarily make him a bad politician—the probabilities lie in the other direction.

Spurious Rites

(Continued from last month)

RELINQUISHMENT OF MARCONIS' AUTHORITY

Political developments and Masonic opposition in France caused the activities of the Rite to be transferred to London, where the Grand Lodge of England took cognizance of it and condemned it in no uncertain terms, as we shall see later. Marconis also visited America and the Rite was established in New York in 1856. This, too, will be dealt with in detail.

Masonic authority in France was vested in the Grand Orient of France. Unlike American Grand Lodges, with which we are more familiar, this body controlled rites and grades other than the symbolic degrees, through a Grand College of Rites attached to it. This Grand College assumed authority over all Masonry in France, at one time claiming to have the Scottish Rite under its control, and influenced Scottish Rite developments in England and Ireland to such an extent that serious situations arose between those bodies and the two Scottish Rite Supreme Councils in the United States.¹⁵

Marconis, rightfully believing that his Rite would have a better status if operated under the aegis of the Grand Orient, applied to it for recognition. At the same time one of the French lodges, called "Sectateurs de Menes" of the Rite of Memphis demanded of the Grand Orient an authorization to work under its jurisdiction. The Grand College of Rites was consulted and by a decree of November 12, 1862, admitted the Rite of Memphis to its bosom. It was required, in order to accomplish this, that Marconis divest himself of all authority he had held up to that time and to deliver the entire Rite and its creations into the control of the Grand

Orient. This he did, whereupon the symbolic lodges of the Rite in France were recognized and authorized to continue work in the three symbolic degrees; but the higher grades from the 4th to the 97th, inclusive, were shelved. At that time the degrees of Masonry from the 4th to the 33rd, inclusive, were under the direction of the Ancient and Accepted Scottish Rite, through its chamber in the Grand Orient of France, and authority to work them could only be obtained from that body. The degrees beyond the 33rd in the Rite of Memphis have never been brought legitimately from the darkness into which they were cast by the Grand Orient, when it assumed control over that Rite. Even the symbolic lodges of the Rite of Memphis soon abandoned their rituals and adopted the system of the Modern French Rite, so that by 1870 the Rite of Memphis went entirely out of existence so far as any connection with legitimate Masonry is concerned. While the Grand Orient did violate its policies in regard to some other Masonic rites worked in the United States and South America, it never did modify its acts relative to the Rite of Memphis, and that Rite became as dead as the proverbial doornail after Marconis relinquished his authority in 1862.¹⁶

INTRODUCTION INTO THE UNITED STATES

The controversial exponents of the Rite of Memphis are agreed upon the story of its origin in the United States, no matter how much they differ in the later details. It appears safe to attribute the Rite in the United States to Jacques-Etienne Marconis de Negre, who was Grand Hierophant, 97^o, prior to his surrender of the Rite to the Grand Orient of France. Marconis visited

New York in 1856, and on November 9th of that year founded a Supreme Council and issued a warrant in which John Michell, 95°, was named as president for seven years, and authorizing work up to and including the 90°. Mitchell was the "Sublime Dai" of the Supreme Council, and associated with him were ten others, with grades of 94° and 95°. On March 1, 1857, a Sovereign Grand Council General, 94°, was founded with David McLellan, a Major in the 79th Infantry, New York Militia, as the head. Marconis returned to France in 1857. McLellan resigned his office April 27, 1861, to accompany his regiment to the front and appointed Harry J. Seymour as his successor.

Where Seymour, erstwhile sailor, actor and costumer, and who was aptly styled the "stormy petrel" of high-grade Masonry, received the work in 1861, or prior to that date, is not recorded by the Rite's proponents. He was at this time also a member of the Ancient Accepted Scottish Rite (Northern Jurisdiction) in which he held the 32°. He was advanced to the 33° in 1859, and on June 24, 1860, became Grand Master of Ceremonies of the Supreme Council. He was expelled by the Supreme Council on December 14, 1865, for gross un-Masonic conduct.¹⁹

Seymour went to France in the summer of 1862. Let us tell of his reception there in his own words:

"I arrived in Paris in July 1862, where I was cordially received by Grand Hierophant, Marconis de Negre, and was by him introduced to the leading Masons of France, many of whom formed the Executive body of the Rite of Memphis. I found the Rite in a most flourishing condition, working then, as it does now, beneath the auspices of the Grand Orient of France; two lodges—those of the 'Sectateurs de Menes,' and 'The Temple of the Families,' holding their communication in the Masonic Palace, No. 16, Rue Cadet,—the Grand Lodge Hall of the Orient.

"I received from the Executive Body the highest degree of the Rite, with letters patent, authorizing me to establish on the Continent of America, 'A SOVEREIGN GRAND SANCTUARY OF CONSERVATORS GENERAL OF THE ORDER,' whose jurisdiction should embrace the entire Western Hemisphere, with collateral power to erect, until the establishment of the Sovereign Grand Sanctuary, Sovereign Grand Councils General, for the better government of subsidiary territory throughout America.

"On my return to this city, I deemed it advisable to inaugurate the Rite, under those letters patent, embracing all the Eastern States."

The foregoing quotation is from a four-page leaflet published by Seymour and is given verbatim because the story differs from that which is related in the Official Bulletin du Grand Orient de France, 1864, page 511, wherein we learn that he was not admitted to the Rite until November 12, 1864. On the other hand, documents signed by Seymour are quoted in various publications which have earlier date. In addition, the Library of the Grand Lodge of Massachusetts has the 90° certificate of Charles S. Stratton, better known as General Tom Thumb, which is signed by Seymour as "Sov. . . Grand Master Chief Sup. . ." and is dated October 5, 1864. Further confusion is added to the story because there is evidence that the Grand Orient of

France recognized the Rite of Memphis as late as 1867, it being listed in their Official Bulletin for that year.

What is still more baffling to the present day historians is the fact that we find among the membership of the Rite of Memphis many members of the Supreme Council 33°, Ancient and Accepted Scottish Rite (N.M.J.), among them Orrin Welch, John L. Lewis, John W. Simons and Clinton F. Paige of New York, and General Samuel C. Lawrence and Daniel W. Lawrence of Massachusetts, all these holding high position in Scottish Rite Masonry.

This, however, is not so surprising as it appears at first sight. At that time "side degrees" of all kinds were very common and it was not at all unusual for prominent Masons to be recipients of such degrees. Seymour doubtless sought the membership of men of this type to give prestige to his Rite. Later on, when the legitimacy of the rite came to be questioned, we find these same men renouncing their membership therein, as will be shown presently.

The Grand Orient of France never recognized the patent issued to Seymour by Marconis in 1862. The position of the Grand Orient is clearly defined in a letter written to the Supreme Council 33d., Ancient Accepted Scottish Rite, Northern Jurisdiction, February 24, 1870. It reads thus: (From the Proceedings of this Body for 1870, pp 29-50—Translation of letter of Bro. Thevenot):

"T....T....G....O....T....G....O....T:....UNIVERSE
Grand Orient of France
P. of Paris, Feb. 24, 1870 (E....V....)

"Very Honorable Brother:

"Bro. Pouille desires me to reply to a letter which you have addressed to him for the purpose of knowing if Bro. Marconis in the character of Grand Hierophant of the Rite of Memphis has the right to create Masons of that Rite in America, and to confer there the 33d degree of the Scottish Rite, etc.); and inquiring if he does this with the knowledge and consent of the Grand Orient of France. I hasten to reply *not* so much to these different questions as to all which can arise in relation to the subject.

"Behold, then, all the truth in relation to the Rite of Memphis and Bro. Marconis. That Brother, at a certain time, decreed himself chief of a new Rite—the Rite of Memphis—to which he gave 96 degrees. He travelled, propagated his Rite in different countries, and returned to France, where he made dupes in founding three lodges. The police shut up these three lodges. The members of these three lodges were considered to be honest and well-meaning men.

"They addressed themselves to the Grand Orient which annexed to itself the Rite of Memphis *without recognizing* its series of grades; it regularized the Memphis Masons, in recognizing them as Masons of the grade of Master only. Bro. Marconis divested himself of all rights in relation to his Rite, and transferred his powers to the Grand Orient of France, happy apparently to see that the Rite, which he has created, did not perish.

"But we counted in vain upon his good faith and upon his oath. That Brother continued clandestinely to give the high grades to isolated Masons, addressing himself especially to strangers, and saying that his renunciation had effect only for France. Indigence impelled him into that bad faith. The Grand Orient

wished to come to his aid; he replied that he was not poor. The Grand Orient had the right to proceed against him; it had pity upon an old man; it contented itself with warning its lodges against his intrigues. The Bulletin of the Grand Orient, which you receive, contains many resolutions upon that subject. See your 1856, pages 123, 146; year 1867, page 332; year 1868, pages 444, 467, 593. Finally, Bro. Marconis died in 1869; we hope that he will have no successor, and that the Rite of Memphis will trouble us no longer. Already it *has entirely disappeared* from France. It is not maintained in Europe, save in some localities of Roumania, where it also tends to disappear, thanks to our incessant efforts.

"These explanations, clear as well as concise, will give you the proof that it is not permitted to anybody in America, to invoke the name and authority of the Grand Orient of France in anything which concerns the Rite of Memphis. Nothing of what is done, or of anyone who does it, in its name, concerning that Rite is true. And I pronounce anyone an imposter who pretends to act in the name of the Grand Orient in the affairs of that Rite.

"I hope, very dear and very honorable brother, that these experiences will be of some use to you. In that hope, I pray you to accept the assurance of my most fraternal sentiments.

The Chief of the Secretariat
(Signed) THEVENOT

To the Hon. Bro. Drummond, Portland."

Whatever powers Marconis de Negre may have had prior to his surrender of the Rite of Memphis to the Grand Orient of France in 1862, they were surrendered by that act. This not only includes his own position as Grand Hierophant of the Rite, but all the powers he had previously created or given to others. Regardless of the validity of the patent issued by him to Seymour in 1862, such patent became of no effect when the entire custody of the Rite was turned over to the Grand Orient in November of that year.

No one who has made a study of the Rite of Memphis—and it should be said that this article covers only the "high lights"—will deny that the Rite of Memphis maintained considerable activity during the 60's and up until the early 80's. It had, however, fallen into the hands of Masonic charlatans and impostors who used it with more or less success to further their own selfish ends. Authority was claimed and assumed by various individuals without the slightest semblance of legality.

The growth of the Rite during the period from 1856 to 1867 can be attributed in a large degree to the difficulties which existed in the Northern Jurisdiction of the Scottish Rite. Due to dissensions there existed from 1860 to 1863 three bodies each claiming to be the legitimate Supreme Council of that Rite. Two of these united in 1863, and a final "Reunion" of the two remaining Supreme Councils occurred in 1867, since which time harmony has prevailed throughout the jurisdiction.

After the final union of the two existing Supreme Councils in 1867, Harry J. Seymour altered the Rite of Memphis from a 96° system to one of 33°. He claimed that the Grand Orient of France has ordered this change, but this claim rests upon a most insecure foundation. The Grand Orient strenuously deny that they

ever authorized the practice of any degrees of this rite, further than the third, or that of Master. All authority over degrees above the third was vested in the Ancient Accepted Scottish Rite, and whatever action the Grand Orient took with the propagation of such degrees was in the name of that Rite and not of the Rite of Memphis, all of whose degrees were buried in the archives of the Grand Orient from the time that Marconis placed it under their aegis.

That Seymour utilized the Rite of Memphis as a money-making scheme is shown by the fact that he gave these degrees in Washington, D.C., without charge except that each who received them should receive a diploma from him and pay five dollars for it.²⁰

Viewed from the American standpoint, Seymour's change in the system was obviously an attempt to create a rival body to the Scottish Rite Supreme Council from which he had been expelled. That the members of the Northern Supreme Council considered it as such is evidenced by the following notice which appeared in the newspapers of New York and elsewhere: (Under caption "CARD"):

"New York, Nov. 30, 1867

The undersigned members of the Ancient and Accepted Rite of Freemasonry, and attached to the Supreme Council of the Northern Jurisdiction by active and honorary membership, claiming their allegiance to that body as superior to any other system of ineffable Masonry, have dissolved their connection with Harry J. Seymour and the A. and P. Rite of Memphis; and hereby declare unauthorized the further use of our names in connection therewith.

JOHN W. SIMONS, 33°
CLINTON F. PAIGE, 33°
ORRIN WELCH, 33°
JOHN L. LEWIS, 33°^{**20}

Seymour's alteration of the system brought still further dissension in his own ranks. Calvin C. Burt, 96°, who had been Deputy Grand Master of the Rite since 1865, issued a call May 4, 1867, for a convention of the Rite of Memphis, at Chicago, Ill., which met June 17, 1867. The resolutions adopted by this convention read, in part:

"And whereas, we have been notified by the aforesaid Grand Master (H. J. Seymour), that the Grand Orient of France has reduced the degrees to 33 . . .

"And whereas, we are informed that our worthy and Illustrious Brother and Deputy Grand Master, Calvin C. Burt, 96°, has not accepted the change, and does not believe that such powers exist in the Rite, and that the adoption of such a reduction will be attended with bad results: . . .

"Resolved that we will not acknowledge or subscribe any such reduction of degrees . . ."²¹

A new governing body of the Rite of Memphis was accordingly established with Calvin C. Burt as Grand Master. Meetings were held in 1868, 1871, 1874 and 1878 in various western cities, the records of these meetings showing that several bodies of the Rite had been established and had a considerable membership.²²

Burt, too, had a rather hectic Masonic career. He was expelled by the Grand Lodge of New Jersey, in 1866; charges having been preferred in 1864, but in 1868 the action of the Grand Lodge was rescinded on a purely technical point, viz. that sufficient time had not elapsed

between service of notice on Burt and the time of his trial. In 1878, Grand Master Finch of Michigan issued an edict warning the fraternity of that State against accepting the petition for affiliation of Burt in any lodge in that Jurisdiction.²³

While all this was occurring the Sovereign Sanctuary of America became dissatisfied with the conduct of Harry J. Seymour, and the Grand Officers determined to purchase him out at a cost of \$3,000. Seymour took the dollars, resigned his office to the Sovereign Sanctuary of America, with all patents, charters, rituals, documents and privileges whatsoever, and notified same to the world. Upon this the Sovereign Sanctuary elected as its Grand Master, Professor Alexander B. Mott, 33°-96°.²⁴

The next step in the farce was as follows: The spurious Egyptian Rite of Memphis, presided over by Calvin C. Burt, became dissatisfied with their chief, and he (Burt) agreed to sell out to Darius Wilson for \$1,000. A small hole-and-corner meeting, the circular of Brother Lord (of whom more anon) informs us, was held by a few members who were favorable to Wilson—about eight we believe—who were said to represent 506 Chapters and 10,319 members, which was probably a mathematical calculation of what they might expect to get before the world came to an end. But a remainder of the prospective 10,000 members refused to agree to Darius Wilson's purchase of the Rite, and elected Judge Parrish as their Grand Master. Thus there came into existence two spurious branches of the Rite; besides which Calvin C. Burt continued to confer degrees. This led to a judicial tribunal in which Wilson expelled Burt. The Grand Lodge of Massachusetts formally endorsed the assertion that Wilson was conferring the degrees of the Rite of Memphis as a money-making proposition.

A Grand Mystic Temple had been chartered in Canada by Alexander B. Mott. The Canadian members declared themselves independent, organized a Sovereign Sanctuary, and chartered a body of the Rite of Misraim in the United States, with W. B. Lord of Utica, New York as Grand Master. Mott claimed that all rights to the Rite of Misraim in the United States belonged to him by virtue of his office as Grand Master of the Rite of Memphis.²⁵ This led to much controversy with both Lord and Mott strongly asserting their authority.

Wilson went on conferring the degrees of the Rite of Memphis and, in addition, the three Craft degrees and, as a consequence, was expelled by the Grand Lodge of New York in 1904 for illegally conferring these degrees under claimed authority from the clandestine "Grand Lodge of Ohio" which had been organized as a rival to the legitimate Grand Lodge of that state.²⁶ About 1900 he merged his branch of the Rite of Memphis with that of Isaac H. Parrish and W. B. Lord, under the name of the "Royal Masonic Rite." This body never assumed any real importance and soon passed into oblivion.

Dr. Alexander B. Mott, head of the Seymour branch of the Rite, died in 1889. He was succeeded by Harvey G. Goodale.²⁷ In September, 1914, Goodale turned over all the papers and control of the Rite to Ellis B. Guild, who kept control until just before he died on May 13, 1921. There are several claimants to Guild's authority, but so far as can be ascertained this branch of the Rite is now entirely dormant, or we might say is "a Shadow Body."

It is worthy of attention that practically all those who have been actively engaged in the promotion of the Rite of Memphis have been prominently identified with other spurious Masonic Bodies. Seymour was one of the prime movers in the revival of the clandestine Cerneau Scottish Rite. Burt and Wilson were connected with clandestine Craft lodges. Mott was, in 1888, Grand Lieutenant Commander of the so-called Cerneau Supreme Council.²⁸ Guild was also identified with this illegal Scottish Rite organization. Many other instances might be cited, but those already given will suffice.

GRAND LODGES FROWN UPON SPURIOUS RITES AND DEGREES

While the various Grand Lodges of the different States admit that Chapters of Royal Arch Masons, Councils of Royal and Select Masters, Commanderies of Knights Templar, and bodies of the Ancient Accepted Scottish Rite, working under the authority of regular Grand Bodies, are a part of legitimate Masonry, they have quite generally taken the stand that such organizations as the Rites of Misraim and Memphis have no legal status, and a number of them, by constitutional amendment or edict of the Grand Master, have forbidden members of their lodges in their jurisdiction to associate themselves in any way with such organizations.

In 1882, the Grand Lodge of Massachusetts amended its Constitution (Section 25) to read as follows:

"Any Mason in this jurisdiction who shall confer, communicate, or sell, or assist in conferring, communicating or selling, or solicit anyone to receive or apply for, any so called Masonic degree or degrees limited to Freemasons, not hereinbefore recognized or admitted, may be expelled from all the rights and privileges of Masonry."

The degrees excepted are those conferred in the bodies named in the preceding paragraph.

Section 507 of the Constitution of the Grand Lodge of New York says:

"As the true and legitimate source of Masonic authority and the supreme and sovereign Masonic body in this Grand Jurisdiction, this Grand Lodge recognizes as Masonic only those organizations or bodies which it shall declare so to be or with which it is in Masonic affiliation. Any Mason under the jurisdiction of this Grand Lodge who shall hereafter take or receive, confer or be present at, or assist in the conferring of any degree, grade or order, in or under the authority of any organization or body claiming to be Masonic, or which uses or employs in its ceremonies, either directly or indirectly, or by reference to or otherwise, any part of the esoteric work, signs or symbols of the three degrees of Ancient Craft Masonry, and which is not declared to be or recognized as such Masonic organization or body by this Grand Lodge, is guilty of a Masonic offence."

The Section following the above lists the same bodies as previously referred to as duly recognized.

One of the most sweeping edicts against the Rite of Memphis is that adopted by the Grand Lodge of Pennsylvania, which is given in full below:

"PENNSYLVANIA

THE CLANDESTINE RITE OF MEMPHIS

"The following edict of the Grand Lodge of Pennsylvania has just been issued, and is being sent to all of the lodges in the jurisdiction, and each lodge is

required to send a copy of the edict to every member:

"GRAND LODGE OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA PHILADELPHIA, JUNE 30, 1890-5890

"At the Quarterly Communication held the 4th, instant, the following preamble and resolutions were unanimously adopted:

"Whereas, the so-called 'Egyptian Rite of Memphis' has been decided by the R.W. Grand Master of Masons of Pennsylvania to be *not* a Masonic Body, and not entitled to occupy a Masonic Hall, dedicated to Free-Masonry; and whereas the so-called 'Egyptian Masonic Rite of Memphis' in its title unlawfully asserts that it *is* a Masonic Body; and whereas the said Rite unlawfully addresses its certificates, issued to its members, to 'all Masons throughout the Globe,' and whereas the said Rite, in its constitution and official history, compiled and published by its so-called Grand Master, unlawfully asserts that its so-called Grand Master 'shall always possess the right and have the power to make Masons at sight,' therefore,

"Resolved, That the so-called 'Egyptian Masonic Rite in Memphis' is Masonically a clandestine body.

"Resolved, That an edict of the R.W. Grand Lodge be issued declaring the so-called 'Egyptian Masonic Rite of Memphis' to be clandestine, and notifying and requiring all brethren, Free and Accepted Masons, in the jurisdiction of the Grand Lodge of Pennsylvania to sever their connection with and renounce their allegiance to said Rite within ninety days from this 4th day of June, A.L. 5890.

"In order that the proper force and effect may be given to this action of Grand Lodge, you are hereby directed to have this edict read in open lodge at its next meeting and copied in full in its minutes, and to cause a copy thereof to be sent to each member of the lodge.

"All brethren who are now members of any Body appertaining to, constituting, or derived from the so-called 'Egyptian Masonic Rite of Memphis' are hereby required to sever their connection with and renounce their allegiance to said Rite within ninety days from the 4th day of June, 1890, and to notify the Masonic lodge of which they are members of their renunciation.

"And all brethren, Free and Accepted Masons, who shall be found to be and remain members of said clandestine Rite after the said-mentioned date, are hereby notified that they will thereupon forthwith be liable to Masonic trial and punishment, in conformity with Masonic law in such case made and provided.

"By order of the R.W. Grand Master.
(signed) MICHAEL NISBET,
Grand Secretary²⁹

Many other Grand Lodges have taken similar action, but as the constitutional provision in each of these cases is practically the same as the ones already cited it is unnecessary to mention them in detail.

UNFOUNDED CLAIMS OF THE RITE OF MEMPHIS

There is ample evidence that the Rite of Memphis laid claim to the 33rd degree of the Ancient Accepted Scottish Rite, and held that those who had received this degree of the Rite of Memphis should be acknowledged

as legitimate thirty-third degree Masons of the Scottish Rite.

At the Annual Meeting of the Supreme Council of the Northern Jurisdiction for 1870, three members of Hope Lodge, No. 244, F.A.M., of New York City, viz: James M. Hubbs, John J. Gorman, and Willard C. Black, presented a memorial asking that they receive recognition as 33rd degree Masons of the A.A.S.R., they having received the thirty-third degree according to the Rite of Memphis. This memorial was referred to a special committee, which reported that "it is evident that these brethren have been victims of imposture," and that "the prayer cannot be granted without an entire departure from the principles and safeguards of the Rite . . . Their only remedy is to seek the grade which they suppose themselves to possess, through the proper and legitimate channels." Their names do not appear in the list of members of the Supreme Council, so the distinction they sought was not conferred upon them. John J. Gorman later became Sovereign Grand Commander of the so-called revived Cerneau Supreme Council of the Scottish Rite. (This is taken from the Proc. of the A.A.S.R., Northern Jurisdiction, for 1870 page 108—of the reprint, page 96).

LATER DEVELOPMENTS ON THE UNITED STATES

In 1914 we find one Ellis B. Guild posing as Sovereign Grand Master of the Rite of Memphis for the United States of America. Guild died some ten years ago and at present there are at least four claimants to the Supreme Authority over that organization, some of them holding that they derive authority from Seymour, through direct descent; others that they derive authority from Burt through Wilson and Parrish, and still another claiming authority from Italy. In addition to this at least one group claims a French origin of recent years—this, of course, could not possibly have any basis of fact, as seen in the early part of this treatment.

Between 1890 and 1896, Jacques Ochs, a Roumanian, claimed authority from the National Grand Lodge of Roumania to establish Masonic Lodges in the United States. His authority was revoked, and he then appeared as a Representative of the Grand Orient of Spain for the Rite of "Memphis and Misraim," and established lodges in New York which he told the initiates were regular Masonic bodies in which they could get all the degrees at low rates. His operations extended to Philadelphia, Pa., and Chicago, Ill., where he found numerous dupes at so much per capita. He was denounced by regular Masonic authorities, and soon found himself under arrest, after which the bodies he had founded soon ceased to exist. This was simply another case of a clever degree-peddler preying upon credulity and ignorance. The Ochs Rite of "Memphis and Misraim" was not the Marconis Rite, but evidently some invention of his own.

There was also an Egyptian Masonic Rite of Memphis for the Cosmos in Boston, Mass., about 1881, which lived but a short time, and there are records of an Antient and Primitive (Spanish) Rite of Memphis and Misraim at New York, Philadelphia and Chicago, around 1890-95, which had no connection with the Antient and Primitive Rite of Memphis established here by Marconis.³⁰ Evidence of continued activities of this old Boston rite, or a revival of one of Wilson's various activities was found in very recent years. The prime mover is a man

who was the head of a clandestine Massachusetts symbolic lodge, as shown by court records in the archives of the Grand Lodge of Massachusetts. The verbatim testimony in the legal prosecution of the frauds is interesting reading.

Matthew McBain Thompson, of American Masonic Federation notoriety, also included the Rites of Memphis and Misraim in his list of Orders or degrees, as is shown by his testimony in the trial at Salt Lake City, Utah, in 1922, when he was convicted of fraudulent use of the mails of the United States and fined \$5,000 and sentenced to serve two years in the Federal Penitentiary. His pretension to Scottish recognition was exposed by testimony showing that the Grand Lodge of Scotland does not recognize these Rites as belonging to Freemasonry.²⁷—(Pages 84, 134, 176, 212 and 243).

THE RITE OF MEMPHIS IN ENGLAND

On October 24, 1859, W. Grey Clarke, Grand Secretary of the Grand Lodge of England, issued a circular (see *The Freemason*, September 23, 1871) directing Masters of Lodges to see that no member of the "Reformed Order of Memphis, or Rite of the Grand Lodge of Philadelphes" should be admitted to any Lodge, and asking them to remind the members of their lodges that they could hold no communication with irregular lodges without incurring the penalty of expulsion from the Order, and the liability of being proceeded against under the Act 39, George III, for taking part in the meetings of illegal secret societies.

In the same issue of *The Freemason*, there appeared a letter from Meyer and Lowenstark, which stated that the Antient and Primitive Rite of Memphis, lately introduced into England by B. D. Hyam, Past Grand Master of Masons of California, U.S.A., had no connection with the spurious body named.

In *The Freemason* of October 7, 1871, we find this note, "We are requested to state that the Rite of Memphis is not and never has been recognized by the Grand Orient of France, and further, that it is viewed as an imposture by the heads of the Masonic Order in America, who have repeatedly denounced the reputed "Sovereign of Memphis", Harry J. Seymour and his colleague, not only as spurious Masons, but of men unworthy of credit in every respect. We are informed that the rite is impious and atheistical in its teachings and that active measures are on foot to expose the iniquity of its proceedings."

Again we find in *The Freemason* of October 19, 1872 (page 644) an editorial stating that the Grand Orient of France desired to absorb the Rite of Memphis and so wipe out what it considered an anomaly and a disgrace to the Craft.

According to Brother Dudley Wright, all doubt as to the illegality of the Antient and Primitive Rite had been settled on April 12 and 13, 1871, when a concordat was arrived at between the Ancient and Accepted Rite for England, Wales and the Dominions and Dependencies of the British Crown, the Grand Lodge of Mark Master Masons of England, Wales, etc., and the Great Priory of the United Religious and Military Orders of the Temple of England and Wales, by which any member of these three bodies becoming or continuing a member of the Antient and Primitive Rite was *ipso facto* excluded from any or all of these bodies.²⁸

Despite this decree, a charter was granted, in 1872, for a Sovereign Grand Body for Great Britain and Ireland, which was formally inaugurated by Harry J. Seymour, Grand Master General of the United States. Most prominently identified with the movement was John Yarker. He had previously been invested with the degrees by Benjamin D. Hyam, under patent from Harry J. Seymour and was installed as Grand Master General of Great Britain and Ireland. Charters were granted for Chapters in London, Manchester, Havant and Dublin. Later bodies were warranted for Burnley and Aberdeenshire.²⁹

At this time the number of degrees of the Rite had been officially reduced by Seymour to thirty-three (from ninety-six), but according to a letter from John Yarker permission was granted to the various bodies to work such other side-degrees as they might desire, if in accord with the old system.³⁰

John Yarker was the prime moving spirit of the Rite in England. He was a Masonic student of some repute and a writer of no mean ability. He seemed, however, to have a penchant for erratic quasi-Masonic organizations, including the Rite of Swedenborg, of which he was Supreme Grand Master for the United Kingdom, the Sat Bhai of Prague, and various other mystic and occult institutions.³¹ He also signed himself F.S.Sc. (London). This was a pseudo-scientific society started by one Albert Sturman, who at one time kept a private school for boys in London and also acted as an agent for the sale of various bogus degrees produced on this side of the Atlantic. This "Society" for a considerable time was listed in the cautionary column of the London *Truth*. After Sturman's death, his wife, who was really the active partner in the business, carried on with some success.³²

In 1870, the Supreme Council of the Ancient and Accepted Rite of England issued a Balustre giving notice of the expulsion of John Yarker, 18°, for un-Masonic conduct.³³

The Rite of Memphis never gained any great foothold in England, although bodies were reported as working in Liverpool and the Isle of Man at comparatively recent dates. The 1934 "revival" in Belgium, which recognized the Yarker charters, is obviously irregular and has no standing. A periodical called *The Kneph*, devoted to the interests of the Rite, was edited first by Kenneth R. H. MacKenzie and afterward by John Yarker. This was succeeded by another periodical entitled *The Zuzimuth*, which was very short lived.

SUMMARY

The Rites of Misraim and Memphis have been a thorn in the side of legitimate Freemasonry ever since their inception. For the most part they have been exploited by Masonic adventurers, many of whom had been expelled from Freemasonry, for their own personal profit. Since 1862 it has been under the control of the Grand Orient of France which has never authorized its working beyond the first three degrees, and in those only to such lodges of the Rite as had previously been established, all of which soon abandoned it.

It appears that Marconis acted in bad faith with the Grand Orient, and that after the Rite had been taken under its protection claimed that his renunciation of his authority to the Grand Orient had been for France only, and proceeded to issue alleged authority for its

promulgation in other countries to Seymour and others.

These rites never formed any part of legitimate Freemasonry. Its rituals are a mass of anachronisms, distorted history, inaccurate science and jumbled philosophy. Being issued in printed form they are quite common and easy of access. To pay money to anyone for the conferring of these degrees is a case of a "fool and his money." Whatever abstract interest they may have for the student of ritual, they are of no practical utility and properly belong in a library of Masonic curios.

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²⁶ *Bulletin of the Grand Orient of France*, November 1862, pp. 421-422; also *Proc. Supreme Council* 33d. A.A.S.R., N.J. 1870, pages 29-30.

²⁷ *Proceedings, Supreme Council*, 33d., A.A.S.R., Northern Masonic Jurisdiction, U.S.A. 1866 (Reprint 1875).

²⁸ *Ditto*—1870, pp. 29-30.

²⁹ *Of Cerneauism*. By Albert Pike. New York, 1886, page 64.

³⁰ This card is reproduced in *History of the Egyptian Rite of Memphis* by Calvin C. Burt, Utica, N.Y., 1869, page 116.

³¹ *Ibid.* pp. 3-4.

³² *Ibid.*

³³ *Proceedings of the Grand Lodge of Michigan, U.S.A.*, 1880.

³⁴ *The Kneph* (Official Organ of the A. & P. Rite in Great Britain) May 1884.

³⁵ *Ibid.*

³⁶ *Proceedings of the Grand Lodge of New York, U.S.A.*, 1904, pages 270-271.

³⁷ *The Kneph*. September 1890, page 46.

³⁸ *New York Star*, June 9, 1888.

³⁹ *Occasional Bulletin, Supreme Council*, 33d., *Southern Masonic Jurisdiction, U.S.A.* March 1891, pages 36-37.

⁴⁰ *Encyclopedia of Fraternities*. By Albert C. Stevens, New York, 1899, page 50.

⁴¹ *The Master Mason*, Vol. VI, No. 10, October, 1929.

⁴² *Ibid.* pp. 663 *et supra*.

⁴³ *The Freemason*. London, December 11, 1880.

⁴⁴ *The Kneph*. Vol. II, No. 15, March 1882, page 114.

⁴⁵ *Journal of the American Medical Association*. May 29, 1909.

⁴⁶ *Proceedings, Supreme Council*, 33d., *Northern Masonic Jurisdiction, U.S.A.*, 1871, pp. 32-33.

"WHAT OF IT, IF

GREAT BRITAIN FALLS?"

In the minds of leading commentators, this question overshadows all others. It involves, they declare, not only our liberties, our security and our economic well-being, but possibly our national integrity after a long economic and a bloody war with Germanica and Japan.

For some, unfortunately, this question has little or no significance. If they think at all, they feel we have but "to attend to our own business," cultivate trade with Japan and Latin America, seek friendship with Germany and all will be well with us. According to them, and they harp much about it, there is nothing else to consider, therefore, let old England go hang!

To those who have studied the processes of Hitler, observed the folly of the neutrality and appeasement, who know German economy—bartering aided by debasement of its currency in international exchange and unfair bulldozing methods—who have witnessed its absolute disregard for its pledged word, its avowed ambition for world conquest, and have noted German influence in Latin America, and the Fascist activities of Japan in the Orient, then the fall of England means disaster for the United States.

In light of these facts, the normal economic ties of those countries—in the sale of the bulk of their products, particularly from our farms, compete in the European markets with those produced south of the Rio Grande.

Statistics show that most Latin-American

nations sell the greater part of their products outside of the Western Hemisphere,

and that many of our products,

particularly from our farms, compete in

the European markets with those produced

south of the Rio Grande.

Those who advocate the fullest support of England base their conclusions as follows: German victory means the loss to us of the British Navy in the Atlantic to support the Monroe Doctrine and in the Pacific, to support a common British and American interest against Japanese aggression in those waters. As fatal to our welfare as this would be, Hitler would add to the German Navy what was left of the navies of the conquered nations and invade the United States.

If for the moment this were not feasible, he would use the navies of the con-

quered countries to challenge our own influence among the Latin-American countries, while he compelled the skilled shipbuilders of Holland, France and England to enlarge his navy, with which he would nullify the Monroe Doctrine, gain control of Latin America and attack us at the most vulnerable points.

Through the economic methods above referred to—his bartering and continued debasement of German currency in international trade—Hitler could acquire all the raw materials he needed from the Western Hemisphere to control the commerce of Europe and, in turn, to satisfy Latin America with manufactured goods.

Statistics show that most Latin-American nations sell the greater part of their products outside of the Western Hemisphere, and that many of our products, particularly from our farms, compete in the European markets with those produced south of the Rio Grande.

In light of these facts, the normal economic ties of those countries—in the sale of the bulk of their products—encourages barter arrangements with Hitler. It is declared that if the British Empire should fall and international exchange be destroyed in South America and Europe by a barter system controlled by Hitler, these areas would ultimately be compelled to form economic and political dictatorships patterned along the lines of Fascism or Naziism.

In this event, without considering the aggression of Japan in the Orient, these observers believe that our world market would become so greatly disrupted that there would be no economic prosperity in the United States such as we now enjoy. Reliable authorities hold that this would result in agricultural and industrial stagnation, followed by an upheaval that would wipe out our social and economic processes and with them our liberties and democratic institutions.

Keep Britain from being defeated! This, in the opinion of our keenest anal-

ysts, is the only way to escape the bedeviling and annihilating processes of Hitler. The cost now is but a mere bagatelle compared with what it will be if Britain falls, for not only is our economic life even now endangered, but a fight for our national existence is in the offing.

For more than 100 years England's magnificent fleet has saved the United States the cost of a two-ocean navy, such as was recently authorized by Congress. England protected the Atlantic coast, and its Pacific fleet working in conjunction with that of the United States saved this country further expense in the Far East. The cost of aid to England now would not be comparable to the huge cost of building and maintaining a two-ocean navy of a size necessary to guarantee American independence.

On the other hand there are some who believe that if England fails, Germany and its enforced Allies cannot invade this country, a task all admit is difficult unless made through an adjoining American nation. They believe the United States can protect itself from world conquest.

This brings up the question of whether or not they mean conquest by war alone. War is not the only thing that enters into such a question. Those who look at it from a world-wide standpoint cannot see the logic of the proponents of isolation.

—*Scottish Rite News Bulletin*.

MASONS OPEN HOMES TO CHILDREN FROM ENGLAND

The Grand Lodge of Canada in Ontario will care for 1,000 British children for the duration of the war. They will be brought to Canada under a plan now being completed. The offer was made to the Grand Lodge of England, and included the children of British Masons and the wards of British Masonic institutions.

The children will probably be taken care of in the homes of Ontario Masons, who have been most generous in offering assistance.



SEPTEMBER ANNIVERSARIES

Levin Winder, an officer in the American Revolution and Governor of Maryland (1812-15), was born in Somerset County, Md., September 4, 1757. He was Grand Master of Maryland (1814-15) during his term as Governor.

Henry Fowle was born at Boston, Mass., September 19, 1766, and was one of the founders of the Grand Encampment of Knights Templar, U. S. A.

John A. Quitman, 33d., Active Member of the Supreme Council, 33d., Southern Jurisdiction, U. S. A., who was Grand Master of the Grand Lodge of Mississippi for 14 terms and Governor of that state, was born at Rhinebeck, N.Y., September 1, 1799.

Francis Rawn Shunk, Governor of Pennsylvania (1845-48) and an earnest supporter of the public school system, became a member of Perseverance Lodge No. 21, Harrisburg, Pa., September 9, 1818, and in 1820 was Master.

Maj. Gen. John A. Logan, who served in the Mexican and Civil Wars and was U. S. Senator from Illinois for 2 terms, was made a Mason in Benton (Ill.) Lodge No. 64, September 6, 1851. He was elected to receive the 33rd degree at Dallas, Texas, September 14, 1905.

Wendell L. Willkie, nominee of the Republican party for U. S. President, was made a Mason in Quincy Lodge No. 230, Elwood, Ind., September 9, 1913, becoming a charter member of Coventry Lodge No. 665, Akron, Ohio, in 1920.

Arthur H. Moore, Governor of New Jersey, received the 33rd degree in the Northern Masonic Jurisdiction, U. S. A., September 15, 1886, but died before it was conferred upon him.

Arthur MacArthur, an officer in the Spanish-American War, received the 33rd degree in the Northern Masonic Jurisdiction, U. S. A., September 20, 1905. He was the 23rd Grand Master of Knights Templar U. S. A.

Maj. Gen. Charles King, noted writer and novelist, who served in five American Wars, received the 33rd degree in the Northern Masonic Jurisdiction, U. S. A., September 21, 1920.

Count Goblet D'Alviella, Grand Commander of the Supreme Council, 33d., of Belgium, a member of Parliament and a writer, died at Brussels, September 9, 1925.

Joseph K. Orr, 32d., 25th Grand Master of Knights Templar, U. S. A. (1919-22), died at Atlanta, Ga., September 18, 1938.

LIVING BRETHREN

James S. McCandless, 33d., Deputy in Hawaii of the Supreme Council, 33d., Southern Jurisdiction, U. S. A., was born at Indiana, Pa., September 20, 1855, and received the 32nd degree September 11, 1908, at Honolulu, Hawaii.

The Craft at Work

guage of an earlier day, and bills for brass compasses, hinges, wood planks, sheepskins, and even one for a coffin for one of the deceased Fraternity members. Another paper, dated December 2, 1834, summoned an erring member to meeting to answer a charge of un-Masonic conduct. The reply of the member is also among the papers, and he admits his error and asks forgiveness of the lodge.

C. W. Sawyer, Master of the lodge, is classifying the papers and will incorporate them into the lodge history. They make a valuable addition to the ancient minutes, which are preserved intact since Unanimity Lodge was chartered in 1775.

SENIOR 33d DEGREE MASON DIES

Walter James Thompson, senior 33rd degree Scottish Rite Mason in the Southern Jurisdiction, U. S. A., died at his home in Tacoma, Wash., August 3, 1940. He was born at Spring Prairie, Wis., January 25, 1853, and was elected a 33d degree Scottish Rite Mason October 19, 1892. He received the Degree on January 6th, the following year.

Louis G. Clarke, 33d., who received the degree January 27, 1894, is now the senior 33rd degree Mason in the Southern Jurisdiction. Mr. Clarke is 85 years old and has been a Mason for 60 years. He is Active Member in Oregon and Grand Chamberlain of the Supreme Council, 33d., Southern Jurisdiction, U. S. A., and was elected Grand Cross of the Court of Honour in 1921.

WORLD WAR MASONIC MEETING

Masonry has carried on under adverse conditions on many occasions, but on none more unusual or dangerous than a meeting of The Pioneers Lodge No. 420 (Irish Constitution) of the 16th Royal Irish Rifles, in July, 1915. The lodge convened on the upper floor of a farmhouse in Flanders within 3,000 yards of the German lines at a time when the Germans were desperately pushing an offensive.

Members attended fully armed and carrying gas masks. Masons received permission to leave front-line trenches to attend, and returned to relieve others after participating in lodge activities. During the whole of the meeting German shells dropped near the farmhouse, and at times the noise of battle was so great that it was impossible for members to hear the ritual.

The lodge opened at 3 p.m.; was called from labor to refreshment from 6 to

7:30, and then resumed its work until 10 p.m. Three candidates received the first degree, two the second, and three were made Master Masons.

The Military Lodge was especially chartered by the Grand Lodge of Ireland. Before the meeting it was necessary to build some Masonic furniture to replace that which had been destroyed at Aveluy Wood. The place of meeting was also changed from a medical corps marquee to the farmhouse, which had been badly shelled only a short time before.

BRITISH MASONIC LIFE BOATS

Three boats donated and supported by British Masons were among the nineteen vessels from the Royal National Life-boat Institution that evacuated thousands of English soldiers from Dunkirk, last June, in the magnificent retreat that saved the Allied forces trapped in Belgium. One of the Masonic-owned boats was lost, and of the other eighteen boats from the Institution, one was severely damaged and all the others suffered some damage of a less serious nature.

The Institution recently notified the British Ministry of Shipping that it would assume the entire cost of the expedition, and told the Government it would accept no damages. The cost amounted to more than 2,000 pounds for rewards paid to the crews, replacement of equipment and stores, and repairs for damaged life boats.

The *Hythe*, the boat that was lost, was a gift from Lord Wakefield of Hythe, Past Grand Warden, and cost 6,000 pounds in 1936.

1,500 MASTER MASON'S

WITNESS MODOC DEGREE

More than 1,500 Master Masons from thirty-one states, Alaska and the Canal Zone witnessed the second conferring of the Master Mason degree on top of Prisoners Rock in the Modoc Lava Beds, Tulelake, Calif., on July 13th. It is known as the "Modoc Degree" because of its association with the Modoc Lava Beds. On historic Captain Jack's Stronghold, where a natural depression forms an outdoor lodge room ringed with rock walls and carpeted with desert grasses, Silver Trowel Lodge No. 9, Phoenix, Ariz., conferred the degree upon Candidate Kenneth E. Meadows.

The Arizona Lodge was invited to do the work by Canby Cross Lodge No. 679, Tulelake, Calif., which was granted a dispensation to put on the "Modoc Degree" by William B. Ogden, Grand Master of the Grand Lodge of California. Grand Master Ogden and other officers of the Grand Lodge were present.

Other prominent Masons who witnessed the work included Grand Master George Coleman and Grand Secretary E. C. Peterson of the Grand Lodge of Nevada; Arthur Hay, Deputy Grand Master of the Grand Lodge of Oregon;

Lewis C. Clarke, 33d., Inspector General of the Scottish Rite Supreme Council; Ralph Pinney, Grand Treasurer of the Grand Lodge of Oregon; Arthur W. Sloyer, Senior Grand Deacon of the Grand Lodge of Washington; Carey B. Wilson, Grand Lecturer, and Amos Betts, Past Grand Master of the Grand Lodge of Arizona. Several other Past Grand Masters of western states were also present.

Canby Cross Lodge No. 679 presented Candidate Meadows with a silver trowel, and Silver Trowel Lodge No. 29 with a beautiful gavel, to commemorate the event.

Arrangements were in charge of Dr. Roscoe L. Clark, Past Master of Provident Lodge No. 609, Sacramento, Calif., which first put on the "Modoc Degree" in 1938. At that time Doctor Clark conferred the degree upon Edson Abel before 1,000 Masons from twenty-eight states, the Philippines and Canada. Since then the open-air lodge has been visited by hundreds of touring Masons.

Members of the Silver Trowel Lodge degree team were William Rasmussen, Lester Clapp, Al Miller, Gilbert Whitby, William Glenn, Julien Dorsey, Jerome Delvin, Tom English, Walter Robinson, Amos Betts, Alfred Schuler and Charles Barnes. Newell W. Stewart is Master of the Lodge.

DEGREE WORK IN SALT MINE

More than sixty Masons descended 750 feet into the Morton Salt Company mine at Grand Saline, Texas, recently to confer the Master Mason degree upon a candidate employed by the company. Special dispensation for the meeting was granted by Grand Master Leo Hart of the Grand Lodge of Texas.

Grand Saline Lodge No. 1269 administered the work, and the furniture of the lodge was transported to the mine for the degree. Only difficulty was in entering and leaving the "lodge room." Because of limited facilities, it took almost half an hour to transport the members to and from the mine depths.

WORLD WAR MILITARY LODGES

Eleven American Grand Lodges issued dispensations for Military Lodges during the World War. The largest number was established by New York, with five Sea and Field Lodges located in New York City, and in Paris, Le Mans, Marseilles and Beaune, all in France. Kentucky established two Military Lodges; North Dakota issued dispensation for its "Number Two Military Lodge," the first having been in the Philippine Islands during the Spanish-American War and Louisiana, Montana, Ohio, Colorado, Indiana and North Carolina were other Grand Jurisdictions that established such lodges.

Texas and Rhode Island Grand Lodges granted dispensations for lodges in Coblenz, Germany, after the American forces occupied the bridgehead at that point. The decree prescribes the confiscation of their properties and the allotment of

The Texas lodge took the name of Lahneck, the same as that of the castle in which the last German Knights Templar died, supposedly through the treachery of the German King and the Pope.

Rhode Island's Military Lodge, Overseas Lodge No. 40, still exists. It has a large membership and has furnished the Rhode Island Grand Lodge with several Grand Masters.

FOUR OFFICERS FROM

ONE FAMILY

Liberty Lodge No. 26, West Liberty, W. Va., elected a father and his three sons to four working stations at its regular annual communication. Walter Whiteman, Sr., was named Worshipful Master, and his sons, Fred, Walter, Jr., and Stanley Whiteman were elected Senior Warden, Junior Warden and Senior Deacon, respectively.

The Whitemans are an active Masonic family. Mrs. Whiteman and a daughter are officers in the Eastern Star, and the men, besides their Blue Lodge work, take part in the activities of the Scottish Rite Bodies and Osiris Temple Shrine, Wheeling, W. Va.

\$25,000 TO HARVARD '82

The 25th anniversary fund of the Harvard class of 1882 will be increased \$25,000 by the terms of the will of the late James William Bowen, a retired broker, who died on June 21. Mr. Bowen was a member of Columbian Lodge and St. Bernard Commandery of Boston, Massachusetts.

The will also provides that \$5000 shall go to the M.S.P.C.A. Annie M. Kane, in Mr. Bowen's employ for many years, is given an annuity of \$3000 and two other household employees, Minnie Daly and Lizzie Sheehan are each given \$500.

The residue of the estate is put in trust, the income to be paid, one half to his brother, Dr. John T. Bowen of 14 Marlborough street, where the testator also lived and one half to his sister, Mrs. Eliza M. Guy of New York city.

James P. McDonough, a former partner of Mr. Bowen is given \$10,000 and another former partner, Harry M. Stonemetz, is to have an annuity created by \$10,000. Mr. Bowen was a special partner in the firm of Schirmer, Atherton and Company.

FRANCE DISSOLVES

2 MASONIC ORDERS

A copyrighted dispatch to the *New York Times* from Paris under date of August 20, states that in accordance with a law published on August 16, the French government has ordered the dissolution of the two principal Masonic orders in France known as the "Grand Orient de France" and "La Grande Loge de France" and their affiliated organizations.

The decree prescribes the confiscation of their properties and the allotment of

profits from their sale to public charity. The Grand Orient is the order comprising the three first degrees of Masonry known in France as Blue Lodges. It has a membership of 30,000 in 150 lodges of which 80 are in Paris. The headquarters since the incorporation of the order in 1913 has been at 16 rue Cadet.

La Grande Loge de France comprises the 33 degrees of Masonry and depends on the branch known as the Scottish Rite.

R. A. CHAPTER OF N. H.

Number of Chapters on roll	26
Number of Chapters making annual returns	26
Membership, 1939	3,517
Admitted	102
Restored	8
Demitted	50
Died	96
Suspended, N. P. D.	66
Suspended	6
Membership, 1940	3,406
Exalted	93
Decrease in membership	111

NEXT LORD MAYOR A MASON

London's Lord Mayor-elect, Sir George Wilkinson, will become Master of his lodge when he assumes office, and, in doing so, will become the 27th Master to have occupied the position of Lord Mayor. Sir George has spent eighteen years in the city government, and for the last three years has represented London on the London County Council.

He received Grand Honours in 1937 as past assistant grand director of ceremonies of the Grand Lodge, and has long been an active supporter of the voluntary hospital movement. Only fifty-five years old, Sir George will become Lord Mayor at an earlier age than that of most men who have held the office.

MASONIC SERVICE IN ENGLAND

Nearly 2,500 Masons from the Province of West Lancashire, England, recently attended services at Liverpool Cathedral dedicated to persecuted Freemasons in Continental Europe and other places conquered by the dictator nations. Craft members attended in full Masonic regalia.

Bishop A. A. David, Past-Grand Chaplain of the Grand Lodge of England, told those assembled that the German Government and, for the present, the German people, have embarked upon a course opposed to truth. Their dealings with other nations have been based upon lies, and bad faith has been exalted as a part of national policy by the Nazis. He called upon the Masons of Britain to stand firm for right and truth, and predicted the rest of the world would eventually throw away the poisonous Nazi doctrine.

While British Masons are now called upon to help prosecute the war to the fullest extent of their abilities, they were

asked to remember that Brotherly Love is the basis of the Craft. Masons must eventually stand at the head of every endeavour, public and private, to heal the wounds of war when hostilities finally cease.

Sentences and prayers were read by Dean F. W. Dwelly and lessons were read by W. S. S. Hannay, Past Grand Deputy Provincial Grand Master and Arthur Foster, Provincial Grand Master of West Lancashire.

Several hundred persons were unable to crowd their way into the Cathedral for the services, as all sitting and standing room was taken.

VACATIONS AS CIRCUS CLOWN

Joe E. Ward, 32d, consulting engineer of Wichita Falls, Tex., pursues a normal professional career most of the year. But when Ringling Brothers and Barnum and Bailey Shows swing into Texas on their regular tour each year, Mr. Ward closes his office, dons grease paint and funny costume, and tours as a clown for two or three weeks.

Probably every boy has dreamed of life under the big top, but the Wichita Falls engineer is one of the few that has made that dream come true—and at the same time led what is commonly considered a normal life. He believes the circus ranks with baseball as a real American institution.

Mr. Ward was made a Mason in Hill City (Tex.) Lodge No. 456, received his Scottish Rite degrees in 1919 at Dallas, Texas, and is a Past Potentate of Wichita Falls Shriners. During the first World War he served in the capacity of ground training instructor for aviators. Among the soldiers he instructed were Dana X. Bible, coach at the University of Texas, and Earl Carroll, creator of the Vanities.

The endeavors of the stewards met with marked success in the various Provinces, Districts, London lodges and Overseas lodges. In the Province of Kent alone, 3,776 stewards reported subscriptions totaling 92,735 pounds. Other areas yielded 33,993 pounds making a grand total of over 126,728 pounds—a most remarkable accomplishment.

The following statement of results for all three of the Royal Masonic Institutions is a clear indication that the Masonic spirit in England remains strong and obligations are remembered despite the distracting and difficult conditions there:

Royal Masonic Benevolent Institution—86,107 pounds;
Royal Masonic Institution for Girls—85,046 pounds;
Royal Masonic Institution for Boys—126,728 pounds;
making a total of 297,881 pounds.

CONSCIENTIOUS OBJECTORS

The Episcopal Church has officially recognized "the right of freedom of conscience for those who, though willing to risk their lives in non-combatant service, are unwilling for conscience's sake to take human life in war," in a resolution recently passed. It has set up a register

Now it appears that Germany can enforce its rule only by the same stern, ruthless methods it has employed to subjugate other minorities. Apparently, only a merciless decree can gain respect for the German uniform. Soldiers and citizens alike may lose their lives for improper conduct toward their conquerors, and Netherlands soldiers who fail to salute when they pass a Nazi trooper lose their freedom as released prisoners of war.

This is the "safety and peace" Hitler has brought to the Lowlands. What consistency!

REMARKABLE CONTRIBUTIONS

The annual festivals, held to raise funds toward maintaining the three Royal Masonic Institutions of the United Grand Lodge of England, are usually joyous occasions celebrated by the stewards who meet and dine handsomely. But this year, owing to the national emergency, only a few leading Masons gathered in the board room of the headquarters of the Royal Masonic Institution for Boys to read the reports of the several thousand stewards charged with obtaining subscriptions.

Presiding officer at the assemblage was Lord Cornwallis, Provincial Grand Master for Kent, who would have headed the festival. He was supported by William F. Blay, Deputy Provincial Grand Master; Bertram W. Noble, Assistant Provincial Grand Master; F. J. Bryan, Provincial Grand Secretary; John F. Cleeves, Treasurer; P. G. Mallory, Deputy Provincial Grand Master for Buckinghamshire, and others.

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MASONIC CRAFTSMAN

where any conscientious objector can record his conviction.

Interpreting the resolution, an Episcopalian minister has stated that when a just war cannot be averted through arbitration or other peaceful means, it is not necessary that a Christian, as a Christian, *must* fight. He was emphatically of the opinion, however, that a good Christian *may* fight, without moral condemnation, to stamp out the forces that are seeking to destroy religion and democracy.

He further stated that a Christian, as a good citizen, *must* fight if his country demands it.

HILTON ELECTED

Frank H. Hilton of Belmont, past senior grand warden and past grand marshal of the Grand Lodge of Masons in Massachusetts, was elected secretary of the grand lodge at its quarterly meeting Wednesday afternoon, Sept. 12, at Masonic Temple, Boston. He has been serving as secretary-pro-tem since the death, May 22, of Dr. Frederick W. Hamilton. Hilton's term as secretary will expire at the annual meeting in December, 1940.

NEW EDITOR

Walter W. Fuller, formerly fraternal editor of the *Detroit News*, is the new editor of *The Tyler-Keystone*, Battle Creek, Mich., a Masonic publication. He takes the place of James G. Frey, who died last December.

Mr. Fuller was made a Mason in Richmond (Mich.) Lodge No. 187 and is a Knight Templar and Shriner. He has covered Masonic activities in Michigan for the *Detroit News* for many years and has a wide acquaintance among Masons in that state.

IRISH NEUTRALITY ILLOGICAL

Ireland's illogical position as a neutral in the present European war may be a deciding factor in the outcome, many observers believe. For military experts point out that its 15,000 badly-equipped and badly-officered men would be no more able to resist a Nazi invasion than Denmark was earlier in the war.

While a large number of Irish people realize that Ireland's independence must, in the long run, depend upon British protection, the traditional hatred of England and a heavy barrage of Nazi propaganda designed to alienate the two countries have convinced others that a German victory would break Britain's domination of Eire. Consequently there is one faction that favors allowing German troops to land unmolested when they move against England.

At present there are no British troops on Irish soil, and naval bases are allowed only in North Ireland. Yet, if a German thrust is attempted at the Island, it will be English troops and English ships that will defend Ireland from invasion. Cer-

tainly the Irish themselves are in no position to seriously bother a Nazi landing party.

There seems to be no question of the infiltration of Germans into Ireland. One writer says there are at least 500 Nazis in and around Dublin, and points out that the German legation staff there consists of at least sixty persons. The United States, closer by blood and language ties, is able to handle all of its official business with only six persons.

If German "fifth column" work in Eire is effective and the Nazis effect a landing and gain control of Irish ports, England will be blockaded. With Hitler already in control of French channel ports on the south and Norway's harbors to the east, an effective submarine base in Ireland would complete the circle and give him close bases for his huge submarine fleet.

In a last minute attempt to prepare, President De Valera of Ireland called for volunteers to add to his inadequate military force. The response was slight, but it furnished radicals an excuse to accuse him of attempting to get Ireland into war on the British side.

The importance of close cooperation between the two countries seems obvious to many students of the situation. For as long as England can control the western Irish ports, it is considered impossible to completely starve her into submission.

Naturally, Great Britain will fight to repulse any landing party the Germans may succeed in establishing in Ireland. This means that Erin may be turned into a gigantic battlefield.

LAST CALL . . . BUT STILL TIME

If you haven't made reservations yet for the Seventh Masonic Cruise to San Juan and Havana, sailing from New York on Friday, October 18, in the palatial motorliner *Kungsholm*, then you'd better step on it and send in your deposit to the International High Noon Club Cruise, 71 West 23rd Street, New York City. The ship is well filled and the interest in the cruise is active, but there still are desirable staterooms available to early bookers . . . so book now, while you can obtain the type of accommodation you wish.

This seventh annual Masonic cruise should be one of the largest and best in the history of the Club! A delightful social program has been arranged, including informal meetings on board and ashore, with a reception by one of the local lodges in Puerto Rico. A day will be spent in San Juan and one and a half days in Havana, Cuba, with opportunities for sightseeing, shore trips and shopping. Throughout the cruise the ship serves as an exclusive hotel.

The motorliner *Kungsholm*, popular

flagship of the Swedish American Line, is so well known to the cruise-going public as to need no description here. It is enough to say that she has been selected for the annual Masonic cruises ever since the International High Noon Club, now comprising more than 5000 members, was organized on board this ship in 1929, and continues a favorite among Masonic and other travelers.

As usual, a part of the passage money is awarded by the line to worthy Masonic purposes, and the share of the income from Masonic cruise members from the State of New York will be added to the maintenance fund for the George Washington Shrine at Tappan, N.Y.

Take your family and your friends with you on this seventh Masonic cruise and enjoy to the full the pleasures and benefits awaiting all cruise members. Don't delay, but act NOW!

CANDIDATES' AFFILIATIONS

Both Wendell Lewis Willkie and Senator Charles Linza McNary, Republican nominees for President and Vice-President, are Masons. Mr. Willkie was made a Master Mason in Quincy Lodge No. 230, Elwood, Ind., on September 9, 1913, and demitted in 1920, becoming a charter member of Coventry Lodge No. 665, Akron, Ohio. He is an Episcopalian.

Senator McNary is a Baptist, an Odd Fellow, an Elk, and a member of Al Kader Shrine Temple, Portland, Ore. He has been U. S. Senator from that state since 1917.

FROM A CONNECTICUT YANKEE

Mr. Alfred Hampden Moorhouse
MASONIC CRAFTSMAN

Dear Sir

Recently in reading THE CRAFTSMAN I am wondering if the Masonic order is going to be a power for good in this changing world or is it to pass out of existence? It seems to me that it has drifted away from its charted course. In reading the 115th Psalm I note these words "They have eyes that see not, ears that hear not, noses that smell not, tongues that speak not, their idols are silver and gold, the work of men's hands. As I see it that is the trouble with the world at the present time. As I see it, Masonry teaches cooperation, not competition. Free Masonry should be against any social or economic system that thrives at the expense of human misery or suffering. Now our Masonic application is not to be treated as a scrap of paper or a contract to be broken. The applicant signs the contract, not to be influenced by mercenary motives, to have a desire for knowledge and a sincere wish to be servicable to his fellow creatures. Nine hundred and ninety-nine out of every thousand have no conscious understanding of what that means and masters of lodges are only interested in getting a past master's jewel, free dues for life and omit what they can of the ritual during initiation. They make no effort to understand the philosophy of Masonry. I

can find no well informed brethren who are ready to give me instruction. What I got I dug up myself. When a candidate is taken in the preparation room, very few stewards tell him the institution is not of a light or trifling nature but of high importance and deep solemnity. Free Masonry consists of a course of ancient hieroglyphical philosophy and moral institutions by types tokens, emblems and allegorical figures, even the ceremony of gaining admission within these walls is emblematic of an event which all must undergo sooner or later. You exit from this world to the world to come. You are doubtless aware that whenever a man may possess honors on earth, whether it be by titles, honors or even his own reputation, will not gain him admission to that celestial lodge above, but previous to his gaining admission he must become poor and penniless, blind and naked and dependent upon the sovereign will of our Supreme Grand Master. In order to impress these truths more forcibly upon your mind it is necessary you . . . Are you willing to submit to these regulations, as all have gone this way before you. Now the lodge might just as well have told you in so many words, you came into this world with nothing and you will go out with nothing. Then why should I as a Mason acquiesce in a social, economic or political system that wrongs, cheats or defrauds my fellow man and only thrives at the expense of human misery and suffering. Let's look at the picture: Solomon built a temple that cost five billion in cash, in present day values, then add the value of brass, iron, precious and semi-precious stones, marble, costly woods, fine linens, fabrics, skins, etc., besides the services of thousands of skilled laborers, overseers, architects, metal workers, weavers, decorators and refiners, which would add three billion more to the cost. This was all dedicated to the glory of God. But God evidently was displeased. Later he sent his son into the world. He had no fine edifices, no fine vestments. He was poor and penniless, but he met everyone on the level. He was the first great representative of the people. He told mankind a new deal was coming, a new Jerusalem, and we would have a more abundant life. Who opposed this? The wealthy and influential, the same as they are doing today—Mammon worshipers. When the Carpenter was on earth Rome controlled that part of the world and the kings, queens, lords, dukes and feudal barons obtained their fine silks, spices, perfumes from the Indies by the caravan route through Jerusalem, until the Turks stopped it. Then all over Europe the upper classes started the Crusades to rescue the Holy Land from the Infidels. They have not rescued it yet. When the Roman Empire saw the new order was coming they adopted Solomon's plan, too, over Chris-

tianity, on a mercenary basis, started building fine cathedrals all over Europe. The operative Mason carried the seeds of democracy wherever he went. Finally, when the last big cathedral in England, St. Paul's, was finished, operative and speculative was merged. When the Crusades failed, the ruling classes said there must be some way to get our luxuries, so Columbus sailed west, Vasco da Gama east; around the Cape of Good Hope he found the way. Then England, Holland, France, Spain, Portugal, all sent out explorers and in the wind-up England had the best of it. She adopted the Roman system. When she discovered a place, she put a garrison of soldiers and started to exploit the resources of the new territory. A military lodge of Masons was started, and as there was not enough of high brow men to run the lodge, England took in the common man. Very few common men were members of Masonry in other European countries. Most of the Tories in our Revolutionary War were the big Masonic landholders and business men. When our Masonic forefathers won their freedom, framed the Constitution and gave Congress the power to coin our money and regulate the value thereof, listen to what the mercenary element of English Masons did. Rothschild said: "If that mischievous financial policy that had its origin in the North American Republic during the late war in that country should become indurated down to a fixture, then that government will furnish its own money without cost. It will pay off its debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous without precedent in the history of civilized governments of the world. The brains and wealth of all countries will go to North America. *That government must be destroyed or it will destroy every monarchy on the globe.*" Monarchies are going fast in Europe now. Thomas Jefferson said, "common sense is sometimes better than law;" rules are not necessarily sacred, but principles are, as all law and government has as its only purpose to serve the rights of man, and nothing can be superior to its purposes. Therefore, when it ceases to serve that purpose, it ceases in reality to exist. The purpose of the Constitution in short to promote the general welfare of all man (to aid, support and protect each other) irrespective of race, creed or color. Nowhere in the Masonic teaching is there anything relative to property rights, but the right of life is stressed all through the ritual. When Jefferson wrote the Declaration of Independence he omitted the word property and substituted the phrase "pursuit of happiness." It is interesting to know what that great Mason, Benjamin Franklin, had to say about the sacredness of property rights. He said, "all property necessary to a man for the conservation of the individual and the

and rights of the House of Savoy, restorer of harmony amongst civilized people of Imperial Christian Rome."

It is pointed out that the Roman Catholic clergy of Italy could not send such a message if it were contrary to the wishes of the Pope.

While Pius XII has not openly declared in favor of Italian participation, it is noticeable that he has not condemned the ruthless act of aggression against France, termed by President Franklin D. Roosevelt a "stab in the back." The Pope has also failed to rally to the defense of those Protestant countries, such as Norway and Finland, which have suffered so horribly at the hands of their conquerors. All evidence points to the conclusion that the Vatican's foreign policy is dominated by Mussolini. A clause in the Lateran Treaty of 1929 between the two virtually assured the Italian dictator of this control, it is charged. Many believe the failure of the Pope to condemn activities obviously in direct opposition to Christian ethics and morals gives credence to this report.

MASONS SPONSOR FIRST SCHOOL

Freemasonry, ever espousing the cause of education, took the initiative in establishing the first school in Pretoria, South Africa. Five members of Aurora Masonic Lodge constituted themselves a committee to establish a school for the education of girls. Erected by the Government, the foundation stone of the school building was laid on April 23, 1878.

Children formed a procession at the Reformed Church in that city and marched to the school site, carrying a banner inscribed with the words: "That which has a beginning is never small."

Strange but appropriate, the Dutch, American, English and Transvaal Republic flags waved over the foundation of this public school building while the cornerstone was being laid.

TWO OF BETSY'S THREE HUSBANDS MASONS

John Ross, first husband of Betsy Ross, who made the first American flag, was a member of Philadelphia (Pa.) Lodge No. 2. He was a ship furnisher and made flags of various designs for the British colonies before the Revolutionary War. Injured by a British shell early in the war, John Ross died and left the business to his wife.

Betsy Ross became estranged from her Quaker family by her marriage, for her husband was a strict Episcopalian. She refused an offer of forgiveness by her father following the death of John Ross, preferring instead to carry on her husband's business. When George Washington expressed a desire to have a flag for the fledgling nation, Col. George Ross, an uncle of her husband and a mem-

SUPPORT TO MUSSOLINI

An insight to the Vatican's attitude toward the entry of Italy into the European war can be gained from the following message sent to Mussolini by the entire Italian clergy, one week after he had declared war on France and Great Britain. As reprinted in *Time* magazine, the message reads:

"May the sure victory of our arms gloriously place the Italian flag on the Holy Sepulchre, and vindicate the glory

ber of Washington's staff, took the General to Betsy.

It is said Washington's original plans called for a six-pointed star, but Betsy took her scissors, cut out one with five points, and induced him to accept her design. A copy of this original flag was made, in 1905, by Rachel Albright, granddaughter of Betsy Ross, when she was 92 years old.

A few years after the death of her first husband, Betsy married Capt. Joseph Ashburn. On a voyage, his ship was captured by the British and he was sent to Mill Prison in England. Later, John Claypoole, a friend of the Captain, was also captured on his way home to the United States after a special mission in France. Captain Ashburn became ill, and sent a letter by Claypoole to his wife. He died soon afterwards.

John Claypoole had in his possession, at the time of his capture, a Masonic Lodge membership certificate, issued by the Grand Lodge of Pennsylvania, which was printed in Latin, French and English. It was said that their certificate secured him excellent treatment, and he was returned to Philadelphia with the first exchange of captured men.

This certificate is now in the possession of Mrs. Kate Robison, a great granddaughter of Betsy Ross, who lives in Fort Madison, Iowa. A photograph of the manuscript hangs in the Masonic Historical Library of the Grand Lodge of Iowa in Cedar Rapids, Iowa. It is dated March 30, 1780.

After his return to Philadelphia, John Claypoole took Captain Ashburn's letter to Betsy, and later, the friendship thus begun resulted in their marriage.

VEERS TOWARD DICTATORS

Shortly after Germany's invasion of Poland the Vatican officially denounced, through press and radio, the brutal methods used by Nazis against both the Roman Catholic clergy and laity. Graphic descriptions of killings and beatings shocked the world, and were carried in Catholic and non-Catholic newspapers alike.

German successes in other Catholic countries have placed the Vatican in an awkward position. With Nazis in control of continental Europe, and Italy itself a partner to Hitler's crimes, it has apparently chosen to appease rather than oppose the Fuehrer. Even the Polish question has been dropped, and probably nothing will be done until the war is over to relieve the Poles.

The Vatican has good diplomatic reasons for taking this attitude. The future status of apostolic delegates to The Hague and Brussels is still undecided, and the future of Roman Catholics in Germany, Austria and Czechoslovakia is still an open question. Under these circumstances, the Pope and the official Vatican newspaper, *Osservatore Romano*, are ex-

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tremely careful not to align the Roman Catholic Church officially with either side.

This is not the attitude of high church officials in the warring nations, however. Arthur Cardinal Hinsley, Catholic leader in Britain, told English Catholics that theirs is a holy war against the Nazis, and that "you are on the side of the angels in the struggle against the pride of rebellious Lucifer." At the same time an Italian Bishop told the faithful in Italy that only when the flag of Catholic and Fascist Italy flies over the Holy Land will it receive the proper veneration.

Apparently the Roman Catholic Church is taking no chances. It wants to be on the winning side, regardless of the moral issues involved. And as the successes of Nazi Germany mount, Vatican esteem for totalitarianism is perceptibly higher.

FIELD FOR PROPAGANDISTS

Totalitarian nations look upon Mexico as a fertile field for their anti-democratic propaganda and are planting and nurturing the seeds of hatred of the United States through a controlled press. Innumerable small newspapers prominently display the German, Italian, Spanish, Japanese or Soviet Russian viewpoint, while at the same time expressing contempt and distrust of this country and Great Britain. Almost every Mexican who can read is automatically exposed to this propaganda.

Communists and Fascists do not preach the same basic philosophies, but they are in agreement upon one point—the destruction of democracy. And, as the last important stronghold of the democratic faith that is not now conquered or at war, the United States is personified as the government to be destroyed.

The Mexican campaign increased appreciably during the recent hotly contested election. Totalitarian nations look upon Mexico as the closest available point to the United States—as the jumping off point of propaganda, if not military, operations against this democracy. Naturally the desire of the Mexicans to work out their own destiny peacefully is not considered.

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[September, 1940]

Propaganda direct from Germany appeared in Mexico City early in August when prominent Mexicans and Europeans received copies of *The Frankfurter Zeitung*, once famed as the greatest German liberal publication but now the mouthpiece of Goebbels. It was printed on special lightweight paper for exporting and was filled with anti-British news stories and articles.

Japan uses flattery, and has opened in Mexico City an exhibition in the offices of the Japanese Trade Commission. Prominently displayed are pictures of the Mexican commercial mission which recently visited Japan and received unprecedented honors at the hands of the Japanese. Japanese pamphlets, posters and tourist propaganda are distributed to visitors, who leave convinced that Japan is a true friend of Mexico.

Communist publications sell their same old ideas—Stalin is the liberator of the masses, and the United States and Great Britain are imperialistic and controlled by rich industrialists whose sole interest is exploiting the people. All of them were hostile to the Havana Conference and several carried attacks on the meeting as reported by *Pravda*, official Russian news agency.—*Scottish Rites News Bulletin*.

All Sorts

WHATCHA GOT?

The nurse entered the professor's room and said softly: "It's a boy, sir."

The professor looked up.
 "Well, what does he want?"

THE HARD ROAD AHEAD

The trend of Federal indebtedness represents more than the record of government finance. It symbolizes the attitude of the people and of government officials toward our basic problems. There have been three times in our history when a substantial increase has taken place in our government debt. During the Civil and World Wars the debt rose sharply but with the advent of peace a steady reduction took place. Since 1930, however, Federal indebtedness has continued steadily upward until it now amounts to \$325 per capita. The aggregate over-all debt, including Federal, state and local, is nearly \$65,000,000,000, or \$500 per capita. In 1913 the over-all per capita debt was about \$60, or less than one eighth as much as at present. In a comparatively short period of twenty-seven years, on a per capita basis, taxes and governmental costs have increased 375%, the public debt has increased 700%, while national income has increased but 75%.

This clearly shows that we have not grappled with our problems in a realistic manner. Instead of tightening our belts we have run up charge accounts for our

September, 1940]

children and grandchildren to meet. But even so, we are being plagued by carrying charges. Annual interest payments on our Federal obligations exceed by 56% the total cost of running the Federal government in 1913. Then there is the question of amortization payments which are disregarded in a period of chronic deficits. Furthermore, about one fifth of the outstanding obligations of the Federal government are in the form of short-term securities—bills and notes—and approximately one half mature in less than ten years. If there should now be superimposed on the present structure many more billions in securities on a short-term basis, then our financial position might become difficult. The danger of inflation would be considerably reduced by financing a large portion of government securities out of the savings of the people. So in its financing plan it would be highly desirable if the government should take advantage of the institutional and public investing field in order to place a good proportion of the issues beyond the range of existing maturities.

The problems from which we have been trying to escape are pressing down upon us at a time when we are compelled to appropriate many billions for defense purposes.

The democracies of Europe were so loaded down with debt and so burdened with taxes that they did not have the courage to spend sufficient amounts for armaments to provide adequate defense against German aggression with the result that one after another of these countries was crushed in defeat within a short period of time.

So, if this country is to avoid the tragedies that befall Europe it must strengthen

MASONIC CRAFTSMAN

itself all along the line. In the bitter struggle that lies ahead only the strong will survive. There is no easy way out nor any short cuts. The time for realism is long overdue.

The only way that democracies can hope to contend with the totalitarian powers is to follow sound financial and economic policies. Toward this end it is essential that we live within our economic capacity and release the creative powers of private enterprise so that our

national income may be substantially increased. Adjustments will also have to be made so that the various groups can exchange goods with one another on a broader basis.

We should abandon forthwith the philosophy of spending as a means of creating wealth for this is a cruel illusion that leads only down the road to national bankruptcy. History is strewn with the wreckage of nations that have followed this course.

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It should not be forgotten that Federal finance is closely tied up with our type of government and with our system of private enterprise. When taxes become too excessive, the economic system breaks down and the government steps in and assumes control. Governmental control would be accompanied by complete regimentation, including the allocation of capital to industry, the fixing of prices, the division of markets and the like. Carried to its logical conclusion, such a system would have power of life and death over all industry, would determine what lines were to receive credit, what new industries were to be encouraged and what new inventions were to be adopted. Eventually it would sterilize progress, jeopardize democracy and imperil our liberties. Self-government would be replaced by the iron rule of bureaucracy. In other words, if we do not pursue a sound financial course then we run the danger of bringing about the very totalitarian system from within that we are now spending billions of dollars to fight from without.—N. E. Letter.

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